



We dedicate this website to the Generous Heart of Mother Mary



Mission of Jesus.com



About Us

Mission of Jesus, is a Non profitable, service oriented website, This site belongs to each and every Christian who view this website. This is our 18th Year of Service on the Web. This site is been developed with the help of many of the Christian Brothers around the world, we do even invite you Brothers and Sisters in Christ to send us related information about your Testimonials and News letters so that we could add them into our website.

DAILY HIGHLIGHTS, MASS READING, DAILY SAINTS, PRAYERS...

Volume 122, Friday, November 15, 2019.

Friday of the Thirty-second Week in Ordinary Time

Today's Bible Readings

Latin Rite	1st Reading WIS 13:1-9	Responsorial Psalm 19:2-3, 4-5AB
Syro-Malabar Rite	2nd Reading GAL 4:12-20	Gospel LK 17:26-37
Syro-Malankara Rite	1st Reading	Gospel JN 14:1-7

"One will be taken and the other left"

Prayer for All Souls



Prayer of St. Gertrude the great dictated by Our Lady to release 1,000 Souls from Purgatory each time it is said. The prayer was extend to include living sinners which would alleviate the indebtedness accrued to them during their lives.

"Eternal Father, I offer Thee the Most precious Blood of Thy Divine Son, Jesus in union with the Masses said throughout the world today, for all the holy Souls in Purgatory, for sinners everywhere, for sinners in the Universal Church, those in my own home and within my family. Amen."

St. Gertrude the Great was born in Germany in 1263. She was a Benedictine Nun, and meditated on the Passion of Christ, which many times brought floods of tears to her eyes. She did many penances, and Our Lady appeared to her many times. Her holy Soul passed away in 1334. November 16 is her Feast Day.



Abortion isn't a lesser evil, it's a crime. Taking one life to save another, that's what the Mafia does. It's a crime. It's an absolute evil.

Pope Francis

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Meditation:

What can nature teach us about the return of the Lord Jesus on the day of final judgment at the end of the world? Jesus quoted a familiar proverb to his audience: Where the body is, there the eagles (or vultures) will be gathered together (Luke 17:37). Eagles, like vultures, are attracted to carrion - the carcass of dying or dead animals. The Book of Job describes the eagle spying out its prey from afar (Job 39:29). The eagles swoop to catch their prey when the conditions are right, especially if the prey is exposed and vulnerable to a surprise attack. Severely weakened or dying prey have no chance of warding off forces that can destroy and kill.

Sign of the gathering eagles and vultures

What's the point of this analogy? When the day of God's final judgment and vindication comes, the scene and location will be obvious to all. Those who have rejected God and refused to believe in his Son the Lord Jesus Christ will perish on the day of judgment - just like the beasts of prey who are cut off from the land of the living. The Lord Jesus will vindicate those who have believed in him and he will reward them with everlasting joy and happiness in his kingdom. The return of the Lord Jesus at the close of this present age is certain, but the time is unknown. The Day of the Lord's judgment and final verdict will come swiftly and unexpectedly. Jesus warns his listeners to not be caught off guard when that day arrives. It will surely come in God's good time!

Those who accept Jesus Christ as Lord will enter his everlasting kingdom

What does Jesus mean when he says that one person will be taken and another left? God judges everyone individually on how each person has responded to his gracious mercy and invitation to accept his Son as Lord and Ruler over all. The Lord Jesus gives us personal freedom to accept or reject him as Lord and Savior. We are free to live as citizens of his kingdom or to choose for the kingdom of darkness that stands in opposition to God and his rule. No one can pass off their personal responsibility to someone else - no matter how close the ties may be in this present life. We will each have to give an account to the Judge of All for how we have accepted or rejected him as our lord and savior.

The good news is that the Lord Jesus freely offers each one of us the grace, strength, and help we need to turn to him to receive pardon for our sins and healing for our minds and hearts so we can embrace his good will for our lives and find the way to our heavenly Father's home. The Lord Jesus gives us his Holy Spirit to lead and guide us in his wisdom, truth, and love. The Holy Spirit helps us to turn away from sin and rebellion and to embrace God's way of love, righteousness (moral goodness), and holiness.

The Lord's warning of judgment is motivated by his love for each one of us. He does not desire the death of any one (Ezekiel 18:23 and 33:11). He bids us to choose for life rather than death - for goodness and righteousness rather than sin and evil (Deuteronomy 30:19). The Lord's 'Day of Judgment' will bring terror and disaster for those who have not heeded his warning or who have refused his gracious help. The Day of the Lord's Return will be a cause for great joy and vindication for those who have put their trust in the Lord Jesus.

The choices we make now - for or against Christ - will either lead us on the path of life or death - heaven or hell

God's Day of Judgment is a cause for great joy and reward for those who have waited with patient hope and longing for the Lord Jesus to return again in glory and power. The people in Noah's time ignored the Lord's warning of judgment because their hearts were hardened and they were rebellious towards God. When the great flood swept over the earth, they missed the boat, literally! Whose boat or safety net are you staking your life on - the world's life raft to short-lived success and happiness or to the indestructible Ark of God whose foundation is Jesus Christ and his victorious cross? Those whose hope is firmly anchored in heaven will not be disappointed when the day of final judgment comes. They rejoice even now that their names are written in heaven (Luke 10:20) and they look with eager longing for the day when they will see the Lord face to face (Revelation 22:4). Is your hope firmly placed in the Lord Jesus and his return in glory?

"Lord Jesus Christ, I place all my hope in you because you have redeemed the world by your death on the cross and by your victory over the grave. Help me to never lose sight of the goal of heaven that I may live each day in joyful anticipation of your return in glory."

Reading 1

WIS 13:1-9

All men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing him who is, and from studying the works did not discern the artisan; But either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven, the governors of the world, they considered gods. Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy, is seen. But yet, for these the blame is less; For they indeed have gone astray perhaps, though they seek God and wish to find him. For they search busily among his works, but are distracted by what they see, because the things seen are fair. But again, not even these are pardonable. For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its Lord?

Responsorial Psalm

19:2-3, 4-5AB

R. (2a) The heavens proclaim the glory of God. The heavens declare the glory of God, and the firmament proclaims his handiwork. Day pours out the word to day, and night to night imparts knowledge. R. The heavens proclaim the glory of God. Not a word nor a discourse whose voice is not heard; Through all the earth their voice resounds, and to the ends of the world, their message. R. The heavens proclaim the glory of God. Alleluia! K 21:28 R. Alleluia, alleluia. Stand erect and raise your heads because your redemption is at hand. R. Alleluia, alleluia.

Gospel

LK 17:26-37

Jesus said to his disciples: "As it was in the days of Noah, so it will be in the days of the Son of Man; they were eating and drinking, marrying and giving in marriage up to the day that Noah entered the ark, and the flood came and destroyed them all. Similarly, as it was in the days of Lot: they were eating, drinking, buying, selling, planting, building; on the day when Lot left Sodom, fire and brimstone rained from the sky to destroy them all. So it will be on the day the Son of Man is revealed. On that day, someone who is on the housetop and whose belongings are in the house must not go down to get them, and likewise one in the field must not return to what was left behind. Remember the wife of Lot. Whoever seeks to preserve his life will lose it, but whoever loses it will save it. I tell you, on that night there will be two people in one bed; one will be taken, the other left. And there will be two women grinding meal together; one will be taken, the other left." They said to him in reply, "Where, Lord?" He said to them, "Where the body is, there also the vultures will gather."



Today's Saints

St. Albert the Great



Saint Albert the Great was born in the region of Augsburg, of parents rich in the goods of fortune. From the time he was a child, he manifested in his studies an unusual aptitude for the exact sciences. While he was still a boy, he had himself let down the side of a cliff to examine at close range an eagle's nest which interested him. At the age of fifteen he was already a student of the natural sciences and the humanities at Bologna; Saint Dominic had died in that city the preceding year, 1221, and was buried in the Dominican Convent. Their house, in a suburban area of Bologna, was closely associated with the activities at the University, and students in large numbers were requesting admission to the Order.

Blessed Reginald of Orleans, Dominican, a former professor in Paris, came to preach there in the streets. The second Dominican General, Blessed Jordan of Saxony, a compatriot of Albert and a very eloquent preacher, was in Padua, and when the students of Bologna were transferred there Albert heard him at the Padua Dominican Church. He had already desired to enter the Order, but his uncle opposed to that plan a very vigorous opposition, and Albert was still very young. He dreamed one night that he had become a Dominican but left the Order soon afterwards. The same day he heard Master Jordan preach, and the Dominican General spoke of how the demon attempts to turn aside those who want to enter into religion, knowing that he will suffer great losses from their career in the Church; he persuades them in dreams that they will leave it, or else they see themselves on horseback, or clothed in purple, or as solitaries in the desert, or surrounded by cordial friends; thus he makes them fear entering because they would not be able to persevere. This was precisely Albert's great concern, faced as he was with his uncle's opposition. Afterwards the young student, amazed, went to Blessed Jordan, saying: Master, who revealed my heart to you? And he lost no time then in entering the Order at the age of sixteen, in 1223, having heard the same preacher remark to him personally that he should consider what a pity it would be if his excellent youthful qualities became the prey of eternal fires. When he had earned the title of Doctor in theology, he was sent to Cologne, where for a long time his reputation attracted many illustrious disciples. The humble Albert, filled with the love of God, taught also in Padua and Bologna, in Saxony, at Fribourg, Ratisbonne and Strasbourg, and when Blessed Jordan of Saxony died in 1237, he occupied his place and fulfilled his functions until 1238, when the election of his successor was held. He returned then to Cologne, where he would encounter a disciple who alone among all of them would suffice for his glory - Saint Thomas Aquinas. This young religious, already steeped in the highest theological studies, was resilent through the others, to the point of being called by his fellow students the Mute Ox of Sicily. But Albert silenced them, saying, The bellows of this ox will sound throughout the entire world.

From Cologne, Saint Albert was called to the University of Paris, with his dear disciple. There his genius appeared in all its brilliance, and there he composed a large number of his writings. Later, obedience took him back to Germany as Provincial of his Order. Without a murmur, he said farewell to his cell, his books, and his numerous disciples, and as Provincial thereafter journeyed with no money, always on foot, visiting the numerous monasteries under his jurisdiction, throughout an immense territory in which were included Austria, Bavaria, Saxony, and other regions even to Holland. He was no longer young when he had to submit to the formal order of the Pope and accept, in difficult circumstances, the episcopal see of Ratisbonne: there his indefatigable zeal was rewarded only by harsh trials, in the midst of which his virtue was perfected. When, in response to his persevering requests to be relieved of the responsibilities of a large see, Pope Urban IV restored to him the conventual peace of his Order, he was nonetheless obliged to take up his apostolic journeyings again. Finally he could enter into a definitive retreat, to prepare for death. One is astonished that amid so many labors, journeys and works of zeal, Albert could find the time to write on the natural sciences, on philosophy and theology, works which form from twenty-one to thirty-eight volumes, depending on the edition - and one may ask in which of his titles he most excelled, that of scholar, of saint, or of apostle. He died, apparently of fatigue, at the age of seventy-three, on November 15, 1280, and his body was buried in Cologne in the Dominican church. He had to wait until December 16, 1931 for the honors of canonization and the extension of his cult to the universal Church. Proclaiming his holiness, Pope Pius XI added the glorious title, so well merited, of Doctor of the Church. From time immemorial, he has been known as Albert the Great.

St. Rocco Gonzalez



St. Rocco Gonzalez

Born to the Paraguayan nobility. Jesuit priest. One of the architects of the Jesuit Reductions in Paraguay. Realizing the damage of the slave trade, the Jesuits gathered the indigenous Indians and went inland. In Paraguay, beginning in 1609, they built settlements, taught agriculture, architecture, construction, metallurgy, farming, ranching and printing. By the time the Jesuits were expelled in 1767 they had 57 settlements with over 100,000 native residents. Roch served as doctor, engineer, architect, farmer and pastor. supervised the construction of churches, schools and homes, and introduced care for cattle and sheep to the natives. He adapted his tactics to the locals love of ornament, dancing, and noise. On the great feasts of the Church, Roch solemnly celebrated Mass outside the little thatched church, and then the whole village dressed in their best and celebrated the rest of the day with games, bonfires, religious dances, flute music, and fireworks. Fierce warriors were softened by Roch's gentle Christianity, put aside their hatred for religion, and embraced the faith; violent revenge, previously part of the local culture, was abandoned. This progress received a severe blow by the arrival of slave traders who were able to influence the Spanish crown and get permission for their activity. They lured natives away from the Reductions, betrayed them, and sold them into slavery. Roch became a staunch protector of their freedom, pleading the Indian cause so forcefully with the Spanish government that the Reduction of Saint Ignatius was finally left in peace. Because of his success in evangelizing the natives, a local witch-doctor who was losing his power base murdered Roch along with Saint John de Castillo and Saint Alphonsus Rodriguez. One of the Jesuit Martyrs of Paraguay.

Born: 1576 at Asuncion, Paraguay Died: martyred on 15 November 1628 at Caaro, Brazil, just as he finished celebrating Mass Canonized: 16 May 1988 by Pope John Paul II Patronage : native traditions

Bl. Lucy of Narni



Bl. Lucy of Narni

The eldest of eleven children of Bartolomeo Broccadelli and Gentilina Cassio. A pious child, at age five she received a vision of Our Lady, and at age seven she saw Mary and received a scapular from Saint Dominic de Guzman. By age twelve she had taken private vows and had decided to become a Dominican. However, her father died, she was placed in the care of her uncle, and at age 15 she was betrothed in an arranged marriage to Count Pietro de Alessio of Milan, Italy. Her fondness for Pietro and her duty to her family conflicted with her desire for the religious life, and the stress caused her to become ill until she received a vision of Mary, Saint Dominic and Saint Catherine. She finally married the count, but he understood that they would live as brother and sister. Lucy took over the operation of the count's household. She taught catechism to the servants, began caring for the local poor, and spent her evenings in prayer. The servants claimed that Saint Catherine, Saint Agnes of Rome and Saint Agnes of Montepulciano helped her bake bread for the poor. At one point Lucy simply walked away from home, planning to become an anchoress; she claimed that Saint Dominic brought her back as she had other things to do; her husband had her locked up, possibly for what he considered her own safety. This became the breaking point for them: a few weeks later Lucy returned to her mother's home. Pietro eventually became a Franciscan and noted preacher.

In 1496 she moved to Viterbo, Italy, and joined a group of Dominican tertiary. Her visions continued, she began to fall into ecstasies during prayer, and received the signs of the stigmata. Word of her visions and actions got around, and curiosity seekers came to gawk at her. Her bishop investigated her himself, but did not come to any conclusion about the nature of her visions, and referred her to the Inquisition. They investigated, reached no decision, and referred her to the Vatican. The Pope, with the help of Blessed Columba of Rieti, decided that the mystical signs were of God, and asked Lucy to pray for him. Lucy returned to Viterbo where the locals were excited to have her back. However, the count of Ferrara, Italy who had just built a convent of Saint Catherine of Siena in Narni, Italy, asked Lucy to serve as its prioress; she agreed, with the plan to make it a house of very strict observance. This triggered a two-year conflict between the two cities which actually led to armed conflict when the count sent troops to Viterbo in 1499 to escort her to the convent. There she ran into additional problems as many novices were unable to live under the strict rules: there was sometimes a circus atmosphere at the house as the count brought visitors to show off Lucy, and would demand that she show signs of stigmata. In 1505 the Dominicans replaced her as prioress, and the new superior had her confined; for her remaining 39 years she lived in silence, speaking only to her confessor, completely obedient, never complaining, utterly forgotten by the outside world, and spending all free time in prayer, frequently going into ecstasies and receiving visions.

Born: 13 December 1476 in Narni, Umbria, Italy as Lucy Brocolelli Died: • 15 November 1544 at the Saint Catherine of Siena convent in Ferrara, Italy of natural causes• miracles were reported at her tomb, people began to visit her grave to pray, and she was re-interred twice to make it easier for them• interred in the cathedral in Ferrara• body incorrupt Beatified: 1 March 1710 (cultus confirmed) by Pope Clement XI

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